



DIOCESAN PRESS SERVICE

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SLC TO PROPOSE

INCLUSIVE TEXTS

DPS 88009

NEW YORK (DPS, Jan. 21) -- The Standing Liturgical Commission, has completed recommendations concerning texts submitted by its Committee on Inclusive Language Liturgy.

Services with adaptations for the Daily Office, Rite II (Morning and Evening Prayer and Order of Worship for the Evening) and two new eucharistic prayers will be presented by the Commission to next summer's General Convention. Specifically, the Convention will be asked to act on a resolution from the SLC which reads, in part, "...that the Standing Liturgical Commission submit to General Convention and through General Convention to the Church the experience and the texts of the work of this Commission and its Committee on Inclusive Language Liturgy for continuing study and development throughout the next triennium under the coordination of the Standing Liturgical Commission...and...that, in connection with this study, the Supplemental Liturgical Texts be authorized for experimental use under the direction of the diocesan bishop or the ecclesiastical authority, for a period of three years, beginning Advent 1988."

"After a triennium of intense and productive writing, editing, discussion and debate, the Committee is well satisfied that the responsibilities placed upon us have been fulfilled," said Canon Lloyd Casson, convener and SLC member. "These are not replacements for existing Prayer Book liturgies and offices but additions to them, which will bring about a significantly greater inclusivity when all are used in proper proportion.

People in the pews have also been a crucial part of the Commission's work. For a month last fall, 40 evaluation centers used the

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texts for worship. Two parishes from each Province were selected, with the assistance of the Provincial presidents, to reflect the broad spectrum of life and worship in the Episcopal Church. All Episcopal seminaries took part, (with the exception of Trinity School for Ministry which chose to examine the texts in a classroom rather than worship setting.) In addition, the houses of two religious orders (women's and men's) prayed with the texts.

Well over 5,000 forms were returned to the education task force from these centers, as well as reports from task force members who visited each center both before and after the evaluation period. "The entire process proved very valuable for us," said the Rev. Joseph Russell, chair of the task force. "We found that many respondents took time to express themselves thoughtfully and thoroughly; that there is much emotion, curiosity and concern surrounding this subject; and that there is a great need for more education in the church about our worship's form and development."

Changes which reflect the centers' experience help clarify the recommended texts and make them more attractive linguistically. For instance, in the Daily Office report, an alternative Gloria Patri now reads, "Honor and glory to God, and to the eternal Word,/ and to the Holy Spirit:/ God the One in three,/for ever and ever. Amen," After thorough discussion, the Commission agreed that the formula held the essential Trinitarian doxological content while offering words distinct enough from the familiar phrase to avoid confusion in worship.

The evaluation period revealed other places in the texts which, the Commission concluded, could not be clarified. As a result, the "Adapted Eucharists Rite II" -- existing Prayer Book texts with modifications--were discontinued, only after assurances were made that this would not be interpreted as a backing away from the task assigned the SIC. In fact, this difficult decision was part of the deliberation that led to a new understanding on the part of the Commission of "inclusive language." "'Inclusive language' in terms of the Prayer Book will now come to mean the regular use of a number of different prayers which taken together offer a

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far more complete set of images for the God of our heritage and of our experience," commented the Rev. Robert Brooks, SLC member and leader of the writers who developed two supplemental Eucharistic prayers. "We learned that small changes in existing texts interrupt worship, and we learned that no one prayer can suffice for the worship of God. The two additional prayers retain much of the familiar liturgical language, especially in the common texts we share with other liturgical churches, in order to highlight the beauty and depth of the new images and metaphors." For example, in the eucharistic prayers, "God be with you" is a suggested alternative to "The Lord be with you" in the Collect, but "The Lord be with you" remains the standard form in the Sursum Corda; the introductions and responses to the readings. "The Word of the Lord" remain (with one change, the addition of "The Holy Gospel of our Savior Jesus Christ..." before the Gospel); the Lord's Prayer is the standard contemporary form found in the Book of Common Prayer.

The two new prayers were titled "The image of God" and "The Nurturing God" for the purposes of the evaluation process. The first emphasizes the creation of all people in the image of God: "Most generous, self-giving God,. we celebrate your gift of creation./ We rejoice that you have formed us in your image/ and called us to dwell in your infinite love..."; "...we offer you our sacrifice of praise and thanksgiving/as we pledge to live our Savior's command: (Celebrant and People) We will love one another/As Christ loves us..." emphasizes the call of Christ; and the breaking of the bread, "(Celebrant) We are the Body of Christ/The broken body and the blood poured out. (People) We behold who we are;/may we become/Whom we receive" recalls the essential unity of the baptismal-eucharistic Christian life.

"The Nurturing God" draws images from scripture such as: "You graced us with freedom of heart and mind, but we were heedless and willful. You took us by the hand, and taught us to walk in your ways...Yet as a

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mother cares for her children, you would not forget us..." "Pour out your love and your blessing on what we offer here. Send your Spirit to breathe into these gifts...Let your Spirit brood over the whole Creation and within us all..."

The decision to continue these Eucharistic prayers (as well as the adaption and additions to the Daily Office), led the Commission to approve a request made by the committee at their final fall meeting. After their study of the progress of the work, and the changes in understanding of its scope and depth, the committee felt it more accurate to be named "Committee on Supplemental Liturgical Texts" for its continuing work.

"We look forward to presenting these texts and reports to the General Convention in July," said the Rt. Rev. Vincent Petit, chairman of the SLC. "Not only have they been meticulously studied, but also faithfully prayed. We are keenly aware that this process has sparked much debate, and that there has been some misunderstanding of what we are offering. We appreciate the opportunity given us for this discussion and education in the Church. The Commission itself has grown tremendously through this process, and on their behalf I would like to thank all those work and prayer have carried us forward. The beauty and integrity of their words will speak for themselves we believe, so that the Convention may feel as we do, the privilege of being part of deepening the prayer life of our Church."

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WOMEN'S OFFICE STAFF

TARGET THREE AREAS

DPS 88010

NEW YORK (DPS, Jan. 21) -- With three consultants now aboard, the office of Women in Mission and Ministry is placing its energy and resources behind some major program initiatives.

Ann Smith, coordinator of the Office, announced this month that the Rev. Linda L. Grenz and Ms. Edna M. Brown have been hired to coordinate the Office networks and program and the Women of Vision program of the Episcopal Church Women. They join Ms. Claire Woodley who serves parttime as a consultant working on the Ecumenical Decade programs.

Grenz has been hired for one year to help integrate the other Church Center programs with those of the Women's Office. She will also assist in coordinating programs, developing networks, and facilitating the participation of women in the work of the national Church.

The WIMM Office sought to increase the presence of ordained women at the Church Center and found Grenz's background as a parish rector and consultant trainer well suited to this position. Smith said she has served as a member of the Women's Task force, as vice-president of the Episcopal Women's Caucus, and as a founding member of the Council of Women's Ministries and of the O.P.E.N. newsletter of the Women's Ordained Professional Episcopal Network. She has also served as a trainer for the leadership skills program of the Women's Office.

Grenz was deputy to the 1982 General Convention. She was appointed to serve on the State of the Church Committee where she was a member of a sub-committee on minorities. As a member of the State of the Church Committee, she served on the Presiding Bishop's Advisory Council. The diocese of Delaware, where Grenz has been rector and associate priest for the past 10 years, has also used Grenz's skills on the commission on ministry, diocesan council, administrative committee, finance and property committee, bishop's strategy committee, and as area coordinator for witness.

Women of Vision is a grassroots training program sponsored by the WIMM Office and the Episcopal Church Women. Brown was the unanimous choice of both the ECW and the WIMM Office to provide the professional training support for this program.

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She will be responsible for coordinating and conducting eight presenter training sessions for the eight domestic provinces (Province Nine piloted the program in 1987). Each provincial meeting will train 35 women to be presenters of the Women of Vision program.

She has a background in training for various governmental agencies, social service agencies, and educational institutions. She served as grants contract manager for the Florida State Department of Health and Rehabilitative Services and is a consultant trainer for the Grantsmanship Training Center in Los Angeles. Brown holds a Masters Degree in social foundations in education from the University of California.

"Brown brings her experience as a trainer for the Leadership Skills program, as a consultant involved in the development of the Women of Vision program, and as a consultant to Total Ministry Task Force. She also brings the perspective of a woman of color to the WOV program and the WIMM Office," said Smith.

Woodley has been working on the Ecumenical Decade -- the Churches in Solidarity with Women -- and as a contributing writer and advisor to the Journal of Women's Ministries since September, 1987. She has worked with WIMM in a variety of capacities over the last five years; and is working on her masters of divinity degree at Union Theological Seminary.

She has since joined the WIMM trainer consultants as part of the Leadership Training program and has continued to act as an advisor to the WIMM staff on program development and mission focus. Her publications include "Out of Nairobi: A New ERA for Women in the Church." Woodley lives in the East Village of New York City with her husband, Michael Aitchison. She is a seminarian at St. Clement, Manhattan.

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TWO PRIESTS JOIN

EDUCATION STAFF

DPS 88011

NEW YORK (DPS, Jan. 21) -- The Presiding Bishop has appointed two priests -- the Rev. Sheryl Kujawa and The Rev. Nathaniel Porter -- as coordinators, respectively, for youth ministries and ministry in higher education, in the Education for Mission and Ministry Unit.

Kujawa, who has been youth missionary for the Diocese of Massachusetts since 1983, will be responsible for developing educational resources and programs for junior high and high school age children and for coordinating the network of adult workers in this field. In addition to her diocesan work, Kujawa has carried on the same role for Province I since 1985.

A graduate of Marquette University, she also holds degrees from Sarah Lawrence College, the Episcopal Divinity School, and Harvard Divinity School, and is a candidate for a doctoral degree from Boston College. She is a member of the American Historical Association, the National Episcopal Historians' Association, and the Episcopal Women's History Project.

Porter moves to the Church Center after 15 years as chaplain at Howard University. As coordinator, Porter will work with the Episcopal Society for Ministry in Higher Education and with the Society's eight regional coordinators, to help raise the visibility, of and develop programs and resources, to support, college chaplaincies.

Porter, who has served as a regional coordinator for the Society, has also served on the Presiding Bishop's Board Advisory Committee on Higher Education.

Porter earned his undergraduate degree at South Carolina State College and his theological degree from the Philadelphia Divinity School. He has also earned a doctoral degree from Howard's Divinity School. He has held parish cures in North and South Carolina, and in Illinois. He has served as an officer in the Union for Black Episcopalians, the Coalition for Human Need, and on peace and racism commissions in his diocese. He has been active in community and governmental affairs and serves on the Bishop Tutu Scholarship committee.

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JANETTE PIERCE, 56,

DIES AT HOME

DPS 88012

PHILADELPHIA (DPS, Jan. 21) -- Janette S. Pierce, managing editor of The Episcopalian, died unexpectedly on Jan. 16 at her Malvern, Penn., home. She was 56 years old.

Joining The Episcopalian staff in 1973 as news editor, Pierce was a pivotal reporter, writer, and editor during those years. She was promoted to managing editor last December. "She is one of the most widely known and highly respected Episcopal journalists," commented The Episcopalian's publisher Richard L. Crawford, at that time.

She covered a broad sweep of events in the life of the Episcopal Church, including four General Conventions, numerous meetings of the Executive Council, and interim meetings of the House of Bishops. In addition, she had reported on the 1978 Lambeth Conference (the Anglican Communion's decennial meeting of bishops in London), the 1983 Assembly of the World Council of Churches, and two meetings of the primates of the Anglican Communion.

Until her promotion at the Episcopalian in December, Pierce had also been editor for 16 years of The Diocesan News, the monthly publication of the Diocese of Pennsylvania. She was a former convener of the Episcopal Communicators, the organization of communications professionals in the church, and had been a board member of the Episcopal Women's Caucus. She was currently president of the Philadelphia chapter of the Religious Public Relations Council.

Pierce was a member of the vestry of St. Peter's Church in the Great Valley, in Malvern, and a founder of Well Woman, a nondenominational spirituality group. She was also immediate past president of the Soroptimist International of the Main Line. At her death she was a board member of the Delaware Valley Media Ministry and board member of the Church Training and Deaconess House Fund of the Diocese of Pennsylvania.

Before joining The Episcopalian, Pierce had worked as reporter and news editor at the Suburban & Wayne Times, Wayne, Penn., and for the Episcopal Urban Caucus.

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The daughter of William and Janette Gayley Skerret, she was graduated from St. Mary's-in-the Mountain School, Littleton, N.H., and attended Wellesley College.

She is survived by six daughters: Mary Muller, Joan Katsareas, Susan, Deborah Johnson, Katherine and Janette; a son, David; five grandchildren; and a sister, Anne Kirkpatrick.

Contributions in her memory may be sent to the Presiding Bishop's Fund for World Relief, 815 Second Ave, New York, N.Y. 10017, or the Soroptimist International of the Main Line, 12 Grant Lane, Wayne, Penn. 19087.

A Service of Thanksgiving was celebrated Jan. 24 at the church of St. Peter.

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